THE Accepted TIME, AND DAY of Salvation, &c.

OR,

SINNERS Flee from the Wrath to come.

2 Cor. 6. part of Verse 2.

——— *Behold, now is the Accepted Time; behold, now is the Day of Salvation.*

By Robert Russel.

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THE Accepted Time, AND *Day of Salvation, &c.*

2 Cor 6. part of Ver. 2.

.....Behold, now is the accepted time; behold, now is the Day of Salvation.

THE Occasion of these Words may be taken from the Words immediately before the Text, which were the Lord's own Words spoken by the Mouth of the Prophet *Isaiah*, 49. 8. Saying, I *have heard thee in a time accepted, and in a Day of Salvation have I helped thee*: Or, as it is in the words before the Text, *In a Day of Sal-*

vation have I succoured thee. And from thence the Apostle takes occasion to shew ther when that *Accepted Time* and *Day of Salvati is*, wherein God hears us, and accepts us and that he doth here, in the words of m Text, *Behold, now is the accepted time*; *hold, now is the Day of Salvation.*

From these words I shall gather this gen ral Observation:

That the only Time to make our Pea with God, and thereby to obtain Me cy and Salvation, is now, this prese Season of Grace; or the time present the only Acceptable Time: For, B *hold, now is the accepted Time*; *Behol now is the Day of Salvation.*

The Text affords us these two Gener Parts:

First, Here is a double Note of Attention *Behold*! *Behold*!

Secondly, Here is the Subject-matter to B *hold*; that is, *Now is the accepted Time*; an *now is the Day of Salvation.*

First, Here is a double Note of Attention *Behold*! *Behold*! Now to behold a thing, is take great notice of it, to observe it, and mind it; and we may be sure, that whenever we are called upon to behold a thin it must be something of very great Concer there are many things that are not wor

beholdin

beholding: For if you mind it, you may find in the Scriptures, that when any thing is mentioned that is of greater Concernment than others, it is alwayes brought in with this Note, *Behold*: As James 3. 12. *Behold, and see, if there be any Sorrow like unto my Sorrow.* A Matter of very great Concernment. So John 1. 29. *Behold the Lamb of GOD, that taketh away the sins of the World*: And many others. Now there cannot be a Matter of greater Concernment, than this in my Text, That *now is the accepted Time, and now is the Day of Salvation.* A thing which concerns our winning, or losing of Heaven for ever; a thing which concerns our everlasting Peace, or our everlasting Woe; that now is the Time, that if we in earnest seek for Mercy, we may have it; *Now is the Time*, that if we seek and desire Grace, Pardon, and Salvation, we shall be accepted; but afterwards, all our praying crying, and intreating, will be in vain: Now what can be more worth our beholding than this? This is a Matter which concerns our selves, and it is of the greatest Concernment in the World, therefore this requires a double Note of Attention, to put us in mind of it; *Behold! behold!* And so I pass, *Secondly*, from the Note *Behold*, to the second General Head, the Subject-Matter to be behold; and that also is

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double: *Behold, now is the accepted time; behold, now is the day of salvation.* Now the *Accepted Time*, and the *Day of Salvation* are two several Words, yet in Sence they are one and the same: For the *Accepted Time* is our *Day of Salvation*, and our *Day of Salvation* is the *Accepted Time*; wherein, if we unfeignedly seek the LORD, and turn to him, by true Repentance, we shall be sure to be accepted, pardoned, and saved: For *Behold, now is the accepted time; behold, now is the day of salvation.*

Now in my further Prosecution of this Subject, I shall proceed after this manner:

First, I shall shew you, That with us, there is such a Time, as an *Accepted Time*, and *Day of Salvation.*

Secondly, I shall shew you the Season, when this *Accepted Time*, and *Day of Salvation* is.

Thirdly, The Reason of it. And,

Lastly, The Application.

I shall begin with the *First*, and shew you, That with us, there is such a Time, and *Day of Salvation*: And that, First, in respect of the fallen Angels, who never had such a Season allotted them: Alas! they committed but one sin against God, and that but only in Thought, and yet for that one sin, they were thrust out of Heaven, and reserved under Chains of Darkness, unto the dreadful

Judge

Judgement of the Great Day; they being once fallen, had never a *Day of Salvation* afforded them; they never had one Moment of Time allotted them, upon the improvement of which, they might have been reserved to Mercy; therefore if they should pray, and cry, and intreat the Lord never so earnestly, that he would forgive them that one sin, and restore them once more to Mercy; yet they shall never be regarded: Christ suffered not for them, there was not one Drop of Blood shed to wash away their sin: *For he took not upon him the nature of Angels, but the seed of Abraham*, Heb. 6. 16.

Secondly, There is with us such a Time as an *Accepted Time*, and *Day of Salvation*, in opposition to those damned Souls that are already in Hell: 'Tis true, the Devils being once fallen, never had Mercy offered them, they never had one Minute of Time afforded them to work out their Salvation, whereas these damned VVretches once had Mercy offered them, but they despised it; they once had a *Day of Salvation*, a Time wherein they might have been *accepted*: Alas! They had many a Call from God, Time after Time, many a secret motion from his *Spirit*; They once heard many a Sermon, and enjoyed many a Sabbath, many an Ordinance; GOD waited upon them Time after Time, Year after

after Year, whilſt they continued in their Re
bellion againſt him: But alas! alas! they
ſinned away all theſe precious Opportuni
ties; all this Time they might have been
accepted, if they had turned to God in ear
neſt: But lo! Now the Day of Grace is con
cluded, the Door of Hope is for ever ſhut
againſt them; now they are left in a far
more miſerable Condition than the fallen
Angels are in; for they once had a Golden
Seaſon of Grace put into their Hands, but
they wilfully loſt it, and trifled it away. Ho
long did God wait, and call upon them, from
one Time to another, by his Spirit, and by
his Meſſengers; but they wearied out his
Patience, grieved his Spirit, deſpiſed his
Meſſengers, abuſed all his Goodneſs: *Alas*
the Devils will never have ſuch Conſiderati
ons as theſe to torment them, as theſe dam
ned Souls now have.

Thirdly, There is with us ſuch a Time as
an *Accepted Time*, and *Day of Salvation*, in
Oppoſition to what ſhall be with us hereafter,
if we let it ſlip; when we come to Hell
we ſhall be in the ſame miſerable Condition
that thoſe damned Souls are in, that are al
ready there: Conſider, that Man being creat
ed in a holy and righteous Eſtate, and
being fallen, if God had not found out
Way for our Recovery, we had been left

ir Rs miſerable a Condition as the fallen Angels
there; but God of his unſpeakable Mercy,
tunpoked in tender Love upon loſt Mankind,
beehat he gave his dearly beloved Son, to ſuf-
eatr and die for us; and for his ſake he hath
conforded every one of us a Day of Grace,
r ſhuhich if we duly improve in turning to God,
a fan receiving of this his *Son*, as he is offered,
fallere ſhall be accepted, pardoned and ſaved;
oldeut if we ſquander away this precious Sea-
, buon, in following Vanity and Foolery, in ſa-
wayisfying our Luſts, and pleaſing our ſelves,
fronntill the Door of Mercy be ſhut; our Dam-
ad biation will be far more greater, than if we ne-
t hier had had ſuch an Opportunity put into
d hur Hands: That's the Firſt; there is with
Alass ſuch a Time as an *Accepted Time*, and *Day*
ratif Salvation.

dam *Secondly*, I ſhall next ſhew, when this *Ac-*
epted Time, and *Day of Salvation* is; that is,
ne at is now; *Now is the accepted time*, and *now*
, *is the day of ſalvation.* The Apoſtle doth not
reaſpeak it in the future Tenſe, that ſoon after
Helvill be an *Accepted Time*, though you conti-
itionue in your ſins for a while in rebelling a-
e ainſt *God*, grieving of his Spirit, and pro-
creoking him to VVrath; yet if you turn to
l wood hereafter, you ſhall be accepted; no,
ut but he ſpeaks in the Preſent Tenſe, *Behold,*
ſt *now is the accepted time*; now is the Oppor-

tunity of Grace put into your Hands, whene
in Heaven is to be won or loſt for ever; and
according as you improve this preſent Seaſ
ſon of Grace, ſo muſt your Everlaſting Eſtate
be in another VVorld: All Mankind are in
a miſerable Eſtate by Nature; and it is now
that the Terms of Mercy are offered you, and
an Opportunity of Grace put into your hands.
O! for the Lords ſake do not ruin your Soul
for ever, by neglecting ſo precious an Oppor
portunity: Mark what our Saviour ſaith
Mat. 5. 25. 'Agree now with thy Adver
'ſary quickly, whilſt thou art in the way with
'him, leſt at any time the Adverſary deliver
'thee to the Judge, and the Judge deliver
'thee to the Officer, and thou be caſt into
'Priſon: Verily I ſay unto thee, thou ſhalt no
'come out thence till thou haſt paid the ut
moſt Farthing. Now God is your Adver
ſary, for we are all by Nature Enemies to
God, by reaſon of ſin; but, yet God of his
tender Love hath given us Terms of Recon
ciliation; agree therefore with him quickly
before his Juſtice hath ſeized upon thee, else
thou be delivered to the Officer, the Devil
and then thou ſhalt by him be caſt into the
Priſon of Hell, and there thou muſt ly in ex
treame and intolerable Torments, untill thou
haſt paid the utmoſt Farthing of Gods Juſ
tice, which can never be to all Eternity: Go

ther

wherefore agree and make your Peace with
r; and our God quickly, whilſt thou art in the way
t Saith him; for now you are in a fair way
Eſtaith him to be reconciled, for he offers you
are terms of Mercy; he hath ſhewed you in his
s no Vord by what Means you may come to
u, and make an Agreement with him; he calls u-
nandon you by his Meſſengers; he entreats you
Son Chriſts ſtead, to be reconciled to him, 2
n O*or.* 20. And if God ſo earneſtly deſire our
faithreconciliation with him, in what a fair way
dvere we then with God to be reconciled? But
wiontinue in your unconverted Eſtate, and in
elivour Enmity againſt God a little longer, un-
elivil the ſeaſon of Grace be at an end, and God
inath ſhut againſt you the Door of Mercy, then
al nGod and you will be unreconciliable for e-
ne uer; then all your Prayers, and Tears, and
dvelndeavours ſhall never be accepted; then
es nothing remains, but to the Priſon of Hell
of hou muſt be caſt; there to remain for ever
ecomd ever: Therefore as *Eliphaz* ſaid to *Job*,
icklo ſay I to you, *Job* 22. 21. *Acquaint now thy*
ee, *elf with him and be at peace, thereby good ſhall*
D*evieme unto thee*; For, behold, now is the time
o tthat thou mayeſt be accepted; but more par-
n eticular, to ſhew you when this *Accepted Time*,
thond *Day of Salvation* is; it is now in this
s Life, for there is no making our Peace with
y: God after Death; therefore, ſaith *Solomon*,
ther Eccleſ.

Eccles. 9. 10. 'Whatsoever thy hand finde
'to do, do it with all thy might; for the
'is no work, nor device, nor knowledge, n
'wisdom in the Grave, whither thou goe

Whatsoever thy hand findeth to do, wh
ther it be to repent, to close savingly wi
Christ, to get Grace, or to strengthen th
Graces, or to secure thy Title toward He
ven: O! set about it with all thy might a
main, for there is none of this to be do
in the Grave, whether we are all haste
ing; then Praying Opportunities, Serm
Opportunities, Sacrament Opportunitie
Sabbath Opportunities, will all be at an en
Now, if yet you are in your unconverted
state, and yet, under the wrath of God, no
through Gods Grace you may be converted
if yet, you are Enemies to God, you may
reconciled; if yet, you are in your sins, yo
may be pardoned; if yet, you are in the
state of Damnation, you may be brought in
an Estate of Salvation: But when once Dea
hath shut your Eyes, then your condition wi
be unalterable for ever: *I must work the wo
of him that sent me, whilst it is to day; for th
night cometh, when no Man can work.*

But yet, though the Time of this Life
the *Accepted Time*, and *Day of Salvation*, y
every time of a Mans Life may not be an a
cepted Time with him; for with some Me
th

finde e Day of Salvation lasteth all their Life
or the ng, and with some it doth not: Therefore
ge, n ell may the Prophet cry out, *Isa.* 55. 6.
goe *ek ye the Lord whilst he may be found; call*
, wh *on him whilst he is near*; for there may come
y wi time even in the time of this Life, that the
en t ord will not be found, though he be sought
d He ever so diligently: As *Esau*, because he re-
ght a ected the Season of his Repentance, he af-
e do rwards sought Repentance carefully with
haste ears, even long before the Day of his Death,
erm ut he could not find it, *Heb.* 12. 17.
nitie 'Tis true, as long as there is Life, there is
n en ope; there is Hope so long as a Man is on
t. d his side Hell; and the time of life is com-
d, no only called the Day of Grace; not because
erted e Day of Grace continues all a mans Life
nay ng, but because it is bounded within the
s, yo ompass of a mans Life: Now, because eve-
the ly time of a mans Life may not be an *accepted*
t in *me*; I shall therefore shew you some cer-
Dea in Seasons of a mans Life, which if he have
n wi ut wisdom to know them, and grace to im-
e wo rove them, he shall be sure to be accepted:
for t shall but little more than name them.

First, The time of Youth is the accepted
ife ime; *Remember now thy Creator in the days of*
n, y *thy Youth*, says *Solomon*, Eccles. 12. 1. O Friends!
an a if you turn to God, and in time close with
Me hrist, and seek for Pardon, and Mercy, now
th whilst

whilſt you are Young, you ſhall ſurely be ac-
cepted: For ſaith God to his People *Iſrael*
Jer. 2. 2. *I have expected the kindneſs of thy*
Youth. Some young People I have ſometim
looked upon, as the happieſt People in the
World, becauſe we may be ſure their ſeaſon
of Grace is not gone; the preſent time is
the Day of Salvation; the Lord give them
Grace to improve it: To ſee young Boys
and Girls give themſelves to ſtudying the
Scripture, to Praying, and crying after Chriſt
Grace, and Mercy: Oh! it is the rareſt ſight
in the world, whoever the door of Mercy
ſhut againſt, it ſhal certainly be open to them

Secondly, The Time of Health & Strength
is the *accepted time:* In the old Law, the
which was offered up in Sacrifice, which was
torn, blind, or lame, was not accepted: This
ſhews, that thoſe who ſpend the beſt of their
days, and ſtrength, in the work of the Devil
&then thinks to give up themſelves to God
when ſickneſs, lameneſs, and feeble old Age
comes, muſt never look to be accepted, Glory
will not be turned off w the Devils leavings

Thirdly, The Time of the Goſpel is the *Ac-*
cepted time, Praying Opportunities, Sermon
Opportunities, Sacrament Opportunities,
Sabbath Opportunities; theſe are ſeaſons of
Salvation, for we know not how ſoon God
may remove our Candleſtick out of his place

be and take from us the Means of *Grace*; and *Israel* then the Opportunities of *Grace* will be also *of* an end.

etim *Fourthly*, and *Laſtly*, The Time of *Gods* in Spirits working, and ſtriving in the hearts of ſeaſticked Men, is the *accepted time*; and they imeat obey the Calls of *Gods* Spirit, when it therives, ſhall be ſure to be accepted, let it be g But what time ſoever, whether it be in Youth, ng tr old Age; though the Spirit hath its *Go*-Chrings and Comings, yet ſome it doth not give ſt ſigver to their old Age, or to their Dying day; ercynd ſome it doth: *Gods* Spirit is compared the *Noahs* Dove, which *Noah* ſent out of the engirk, and it returned to him again; and then , tgain: But when he ſent the Dove out the ch waird time, the Dove never returned to him : Thore; ſo the Spirit of *God* hath its *Goings* f thand Comings; it comes a one time into the Devcart of a ſinner, and ſecretly calls upon him God repent, and become a new Creature: But ld Ahis ſinner, it may be, ſtifles theſe good mo- , Glons, quenches the Spirit, and continues ſtill vin in his ſinfull courſe of Life; then it may be, he the Spirit departs, and after a while comes mgain; and finding the ſinner the ſame ſtill, eirit departs, and then comes again, and again; ons and at laſt the *Spirit* being often reſiſted, Gand grieved, he is provoked finally to depart, pla and never to trouble him more; and

then Grace is departed, and he is immedi
ly delivered up to a hard Heart, and a repr
bate Mind, that shall never repent: And wh
once he is brought to that pass, then all t
Sermons, and all the Prayers in the VVor
will never do him any good. O! therefo
have a care of quenching and grieving t
Holy *Spirit* of God, when it secretly stirs, a
works in your Hearts; but be carefull to
bey its motions, lest the *Spirit* being griev
withdraw it self finally, and never retu
more; and then your *accepted time*, and
of salvation will be at an end. Now consi
all this, if you are yet in your Youth, a
strength, and enjoy the Ordinances of Go
and the Means of Grace, and the secret O
rations of Gods *Spirit*; and then behold, a
again, *Behold, that now is the accepted time*
now is the day of salvation. Now with us, tha
is such a time as an *accepted time*, and *day*
salvation; and that for these two Reasons
will but just name them.

First, That thereby the *Saints* might ha
occasion for ever to magnifie the free Gra
of God, that he hath not left them to per
in their miserable *Estate*, but hath offer
them Terms of Mercy, and hath put an O
portunity of *Salvation* into their Hands, and
hath given them Grace to improve it.

Secondly

Secondly, That thereby the wicked may be left without Excuse; for there is never a damned Soul in Hell, that can plead this, that they never had a Day of Grace: O it would be a great lessening of their Torments, if they could plead so. Alas! there was never a man, or woman, since the creation of the world, but hath had a Season of Grace; there was never none yet ever lived, be their lives short or long, but before they die, they have Mercy offered them, and an acceptable Time to seek it in; therefore the Wicked shall be left without Excuse; nay, 'twill add much to their Torments, to consider, that they once had a Season of Grace and Salvation, and yet wilfully lost it. O let every one therefore, both small and great, behold, and consider, that *now is the Accepted Time*, and *now is the day of Salvation.*

THE APPLICATION.

THE first Use that I shall make of this, shall be a Use of Terror, to all such as slumber and trifle away this Precious Season of Grace, and Salvation: Friends, you have heard, and that God's Spirit will not always strive with Men; God is not bound to wait all a Sinners Life long; if God continue waiting from time to another, from one Year to another,

ther, from one Sabbath to another, and yet you turn a deaf Ear to his Calls, and slight all his Warnings, and will go on resolutely and presumptuously in your sins; consider God will at last be weary of waiting, his Patience will be at last tired out; and then just as you have served God in your Day of Grace, so God will serve you, when his Day of Wrath and Vengeance comes: O read, and tremble, in that dreadful place of Scripture *Prov.* 1. 2. to the end: Mark there how lovingly GOD expostulates with wicked Men, saying, *How long ye simple ones, will ye love simplicity? and ye scorners delight in scorning? and ye fools hate knowledge?* And then see his loving Call and Invitation, *ver.* 23. *Turn you at my reproof*: And also his gracious Promise, *behold, I will pour out my Spirit into you; I will make known my words unto you:* But yet all this loving Expostulation, Invitation, and Promise would prevail nothing with them, they would run on in their evil courses for all that; therefore see what GOD saith to them now, *ver.* 24. *Because I have called, and ye refused, I have stretched out my hand, and no Man regarded; but ye have set at naught my counsels, and would none of my reproofs: I also will laugh at your calamity, and will mock when your fear cometh, when your fear cometh as a whirlwind, when destruction and anguish cometh upon them, then shall

all upon me, but I *will not answer, then shal they seek me early, but they shall not find me, in that they hated knowledge, and did not chuse the fear of the Lord.* A most dreadful Text this is, if it be rightly considered; in the Day of their Visitation, GOD called upon them to turn from their evil ways, and they turned a deaf ear, and would not regard; but afterwards, when their Day of *Israel* was past, and the Day of their Extremity was come, then they called upon God for Mercy, and God would not regard them; it is a common Proverb amongst us, *He that will not whilst he may, when he would he shall have nay*; This was the very case of *Esau*, he was a Hunting, and following his fleshly Delights, when God was a calling him to Repentance; and then afterwards, when he would have repented, he was rejected; for he found no place for Repentance, though he sought it carefully with Tears, *Heb.* 12. 27. How God may call long upon wicked Men to turn, and be saved, both by his Word, and by his Spirit, but they will not regard; but when his their Day of Salvation is ended, and they come to lye upon their Death-beds, O! how they will then cry out, *Lord pardon me, Lord save me; Mercy Lord, Mercy Lord, some Mercy for Christ's sake:* But God may justly answer them, *No Sinner, no Mercy to be had; I once offered thee Mercy, but thou abusest it: and scorning*

in: thou wouldſt not accept of Mercy whilſt it was offered thee, therefore now the Door of Mercy is ſhut againſt thee for ever.

Secondly, My ſecond Uſe, ſhall be for Matter of Encouragement, to ſuch who are willing to come in, and accept of the Terms of Mercy, but yet keep off, thro' many Doubts and Fears.

O ſays one, I *am afraid my Day of Salvation is paſt already; and if ſo, all my endeavours will be in vain, do what I can, I ſhal never be accepted.*

Anſw. To anſwer this, I will give you the one Mark, whereby you may know whether your Day of Salvation be paſt or no: You ſay, you are afraid that your Day of Salvation is paſt: If ſo, that is a good Sign, that it is not paſt; for thoſe with whom their Day of Grace is paſt, they grow ſenſleſs of any ſuch Matter. Again: Do not you find ſometimes godly Motions ſtirring in you by the Spirit? Do not you find in you ſometimes a ſorrow for ſin, after it is committed; and a deſire to leave ſin? Doth not your Heart ſometimes melt, when you hear the Word preached? Have you not ſome Deſire to become a New Creature? if ſo, then your day of Salvation is not yet paſt; for thoſe with whom the Day of Grace is paſt they are given over to ſenſleſs, hard, and obdurate Heart, that is neither moved with Mercies nor terrified with

Judgemen

*it w*udgements; and being given over to them-
*Mercy*lves, they run into all kind of wickedneſs, w
reedineſs; and as it ſeems, this is not thy
r Ma*a*ſe, as yet; ſo now, up, and cloſe with the
e wil*l*erms of Mercy, whilſt thy Day of Salvation
rms o lengthned out.

Doub*t* *O*, but ſaith another, *it may be I am none of*
God's Elect; *and if ſo, then all my Endeavours*
lvati will be to no purpoſe.

rs w *Anſw.* Whether a Man be Elected or not,
cept hat is not in his Power to know, and therefore
ou the ought not to meddle with it; but you muſt
nethonderſtand, that God decrees aright, for thoſe
Yohom God hath Elected, he hath abſolutely
vatiDecreed, that they ſhall be Juſtified, Sancti-
t itied, and *Saved*; but thoſe whom God hath
Day Reprobated, he hath not abſolutely Decreed,
y ſuchat they ſhall be Damned, but hath left them
etimto their own Choice, as *Adam* and *Eve* was;
pirit and therefore their Damnation is wilfull, of
orr themſelves; but whether you are Elected or
deſnot, if I may ſo ſpeak, if you repent, and be
ſomconverted, you ſhall be ſaved; if not, you
achſhall be damned: As many as do periſh, do
n Nnot periſh becauſe they were not Elected, but
vatibecauſe they would not uſe the Means in or-
e Dder to their Salvation.

to *O but*, you will ſay, *it may be, God will not*
is n*give me Grace to Repent, and without his Grace*
wi *can do nothing.*

nen *Anſw.*

Answ. Know for your Encouragement, that both you and every one else enjoys *a Day of Salvation*; and this Day of Salvation is a Time of Assistance, as well as a Time of Acceptance: Mark the Promise of Christ, *Mat.* 7. 7. *Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you*: For every one that asketh, receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

Mark, Christ speaks there nothing concerning Election, but every one, whoever he be that asketh, seeketh, and knocketh for Grace, Pardon, and Mercy, and that in Season, while it may be had, shall certainly be heard and accepted: But then you must be sure to seek in Season, for seeking out of Season, never yet found Success. Now if *Esau* had but sought Repentance in earnest, when God called him to repent, then GOD would have strengthened and assisted him, and also accepted him; but he sought for Repentance when the Season of Repentance was gone, and that ruined him for ever. Now mark this, whatever the Decrees of Heaven be concerning you, yet if you are but willing to leave your sins, and do heartily desire Grace and Mercy, and earnestly seek it by Prayer and Supplication, and

at in the Season of Grace, whilst it is offer-
you; theu, though you can do nothing of
ur selves, yet you shal have strength and as-
tance enough, for God will help you, Christ
ill help you, and the Spirit will help you;
u shal have help from Heaven, and through
e *Spirit* of Christs Strengthing, you shal be
abled to go through with this great Work,
d then you shall not only be assisted, but al-
accepted and rewarded: But then you must
e sure to seek out in Season, in your Day of
alvation; for if you seek out of Season, all
our seeking and striving will be in vain.

Lastly, To conclude all with a Word or
wo of Exhortation: Be exhorted, as you de-
re the Salvation of your Souls, to consider
nd improve this precious Season of Grace and
alvation, in working out your Salvation, be-
ore it be too late: O it is most dreadful to
onsider, that GOD hath allotted us but one
mal Portion of Time, to do all that ever must
e done for Eternity, and yet it should be
quandered away in Vanity and *Foolery*:
But *Friends*, whatever you see others do, do
you in earnest lay hold on this your Day of
Salvation, before it is gone: *Seek ye the Lord
now, whilst he may be found, and call upon him
whilst he is near.* And whilst others spend
their precious Time in *Feasting*, Rioting,
and in the Pleasures of the *Flesh*, do you
spend

ſpend your Time in Faſting, Praying, Repe
ting, and Suing out the Pardon of your Sin
and making your Peace with GOD. And
you thus do, then at laſt, when Time ſha
ceaſe, and be no longer; you ſhall hear th
bleſſed Welcome proceed from the Mouth
Chriſt, *Well done, thou good and faithfull Se
vant, enter into the Joy of thy Lord.* Whic
the Lord of his infinite Mercy grant to us al
Amen.

FINIS.

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